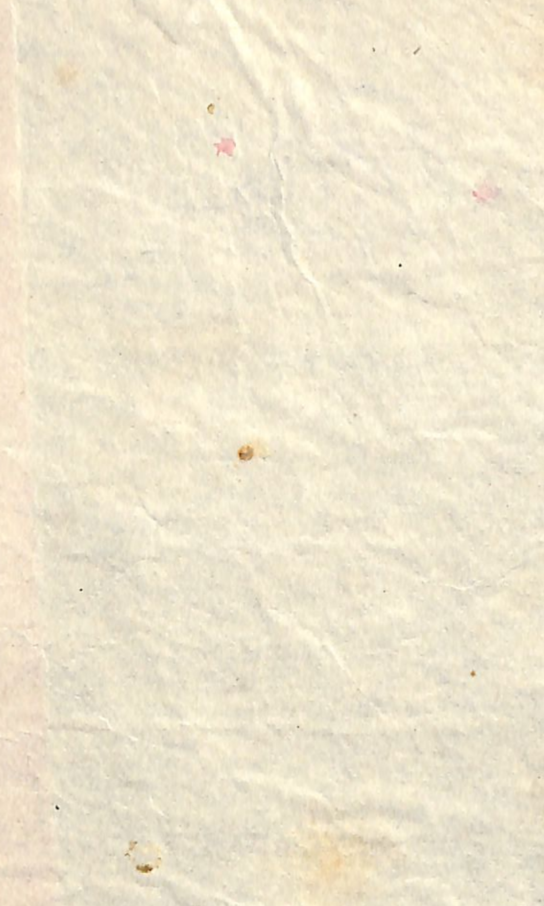
THE TRIAD OF TIME
SPACE AND MATTER

BY

J. L. K. JALA



JUST A PEEP

Whatever you say, whatever you wish, will come to pass, but you cannot alter KALA in any way, Pandit Narayan Joo Ganjoo would, notwithstanding my importunities, repeat and leave me to my helplessness, thirty-six years ago. The third major accident of my life had had its way. It was really an unexpected and stunning blow to my social life, and for years I had to ruminate over it, over my past, in fact over the whole make-up of my non-physical being. My thinking only stimulated my desire to understand KALA (TIME), and a new concept was born, which underwent a mental grilling until it crystallised into a new philosophy.

It was the night of 11-12th August 1966, when something impelled me to give it a shape. My wife was ill during those days and I used to personally attend on her. At about two o'clock I got my copy book and pen and started writing. I had just finished a couple of pages when the first interruption came from my wife asking me

to give her a change. And thereafter there would be interruptions, sometimes for minutes, sometimes for hours, and sometimes for a full day or more. However, this small thesis was completed on the last day of September. In a few days I got it typed out into a readable document.

Truly speaking, my wife has been responsible for its maturation, and I dedicate it to her loving memory. I thank my son. SURESH MOHAN, for interrogating me in regard to certain inexplicables and correcting my indefiniteness about the PRESENT. It is really a great contribution. The publication had to wait until now because of my wife's physical end after a companionship of about fifty-six years.

I know I am asking believers to believe in a new Concept of God. How far they would be able to bring themselves round to this concept will be known only after the thesis is read and studied carefully by all—by the scientist and the non-scientist, by the orthodox and the non-orthodox, by the secularist and the spiritualist. I have already published a Hymn to Time in

Sanskrit, Shri Bhagwat KALA Sahastranama Stotram, for their study and initiation into the new philosophy. I wanted it to precede the Thesis, and that too has in a way been responsible for delay in the present publication.

My thesis will, undoubtedly, land them on a realistic plane, on the *terra firma* of universal faith, and end their groping in the dark. At the outset the impatient and the casuist may snap out, but, I am sure, that after a deep study they will agree that it is *the correct analysis. and the correct realisation for Man*, where there is One Religion One God, One Path, One Knowing and One End, for all without distinction, without discrimination, of caste, creed color, age, sex, race nationality and segment of the earth. I do not want anybody to be a renegde, for proselytisation by force is violence in Faith. I only place before him a new Concept, scientifically and non-scientifically, so that he may find and know something which will help him in his further seeking for and research into the UNKNOWN. May peace and Harmony, Mutualism and Understanding, calm spiritualism and rational thinking bind all

in one thread of ONENESS in realising the INFINITE - INFINITY !

KALOHAM ! ANANTANANTOHAM !! KALARUPOHAMASMI !!! (I am KALA, I am Infinitely - Infinite, I am KALA Incarnate).

Before I close, let me thank Shri Madhusudan Ganju for reading the proofs and seeing the publication through, as also the Naresh Art Press, Jammu, for their willing cooperation.

J. L. K. JALALI

KALA-KENDRA,
Jalali Nivas, Karan Nagar,
Srinagar-1, Kashmir, (India)
9th January 1971

INSIDE

ONE

Inter – Relation of Time, Space & Matter

क: पन्था येन न प्राप्य:
का च वाङ नोच्यसे यया।
किं ध्यानं येन न ध्येय:
किं वा किं नास्ति यत्प्रभो ॥*

IT is quite calm; only the clock is ticking seconds away into the Infinity of Time. My wife has had her spell of inconvenient night. I am waking since two o'clock and have taken to writing of my diary. KALOHAM ! My *prana* breathes in and breathes out with the regularity of the clock on the wall. This clock is in its 33rd year since it came into my possession at Rainawari. BABU JI got it and I 'inherited' it. Irony of Time ! It is a far cry from now; and I have lived all these years just like any other mortal,

*What is that path by which Thou art not attainable; what is that voice that doth not talk of Thee; what is that Meditation by which Thou art not meditated upon, what is that which Thou art not.

forgetting the past, recollecting it, pining over it but to no avail, because in the eternity of Time these pasts are present, ever present, except to the physical eye and the physical consciousness Is consciousness physical? Everything proceeding from and dependent on the physical body is physical; anything on which the physical body depends is non-physical or non-material. Physicality has an end, a change, and is enveloped and covered by the Physical or Materialistic Expanse, which is present, existent, subsisting even after the recurring change, and so is as indestructible as Space itself in which it has its being Physicality is called Matter. Is physicality indestructible or destructible? Does destructibility signify complete disappearance without reappearance in any form whatsoever? If change is destructibility, then physicality is *Kshara.* Matter is *Kshara.* And *Kshara* does not mean that it is not present in the changed form. Whatever there is, it will continue to be in "change", in "conversion", in "disappearance and reappearance". So *Kshara* and *A-kshara* are only relative terms signifying Change and No-Change. No-Change means Eternality; and when

we look at MATTER and SPACE in relation to TIME, it is evident that there is constant change in the former as there is within the latter so far as physicality is concerned. But in the case of TIME we rise above the physical environment and enter the wide portals of No-Change, Eternity; there it is all in unchanged form from beginninglessness and will be there till endlessness.

Will Space and Matter have an end ? No ! Only changing Change, which is called end after end, but in fact endless. All are infinite. TIME is Infinite-Infinity, Space is Finite-Infinity; finiteness because of constant change within it but as indestructible as TIME. The two are concomitant and co-existent. Again, there is, was and can be no time when Time is not. There can be no Space, no Matter. Space envelops Matter or Physicality. Time envelops Space. Hence the latter is finite within Time, bounded by Time, and cannot exist but by Time, which is Non-Material, Non-Physical, Eternal Time ! It is not it. It is HE. He is the Supreme Power, who makes Himself felt through Physicality, through Physical Existence in conjunction with or even without Matter and Space. The Power that cannot be felt, if not seen,

by the Material Body is not Supreme Power. Indestructibility or Inscrutability alone is not the Supreme Power. The Supreme Power is supreme in everything in every respect; and MAN feels that supremeness in every breath, in and out. He is Infinite. He is Consciousness. He is Bliss. He is Will. He is All Beingness, All-Existence. He is All Action; He is All-Knowledge. And HE IS *KALA*. (TIME).

SPACE is Space. Nobody knows how expansive, how unbounded it is; how infinite consequently. Changes take place within it, because TIME envelops it, which is Eternal, changeless, constant, infinitely-infinite, beginningless, endless. It has no direction, no shape, no form. It is HE, the supreme Power, who is doing all this; who creates, preserves, destroys, re-creates, repeats the processes; who commands and brings about the "regulation" of what is to be and what is not to be. And that gives it the physical form which expresses itself in Matter in the shape of worlds, universes, solar systems, stellar expanses, milky ways, ethereal immensities and all that we see, we hear of and still understand not. The Supreme POWER wills and "all is light".

MATTER is, was and will be. It is there. But it is bounded by SPACE. TIME and SPACE are the two Realities, co-existent and inseparable. Really speaking, it is ONLY ONE, and that is KALA, the God, and from Him emanates all this. First comes SPACE, and then Space is responsible for Creation. SPACE is not *Akasha*, but *Shunya* (Void). Since Space in itself is 'finited' by KALA, everything within it, and born of it is Finite, and thus has an end. This end in Matter is called 'death' or changed change at the end. So came in diversity, because One-ness or No-otherness could not bring about forms and shapes. When KALA himself wills, the seed is planted by Him in the Great Womb of Space, and the process begins, which in the manifest material form creates the elementals and everything else follows.

It is this SPACE which becomes the Experimental Laboratory where diverse forms, diverse shapes, diverse compositions, are evolved; where Man, higher beings, lower beings, that what moves, that what does not move, that what thinks, that what does not think, that what is sentient, that what is not sentient, that what is solid, that what is not solid, that what is liquid or

gaseous, that what is not liquid or gaseous, that what is understandable, that what is not understandable, are modelled, and their comprehension is limited or "finited" by Space. The highest limit is Space, and beyond it is only the feeling or consciousness that there is a POWER, Who is at the root of all this. Realization of that ROOT-CAUSE is becoming one with Space and then merging in that Supreme Consciousness.

Physically and Materially speaking, nothing exists if there is no TIME. Since Physical Time stoppeth not, change comes in and that change is creation, no-creation. Whatever comes in contact with that change evolves another changeful form. And this process goes on endlessly. SPACE and MATTER cannot be annihilated; nor will TIME annihilate them, because they, rather Space in which Matter shapes itself, manifest him, and Manifestation alone is the process of understanding what all this is. To understand Him, the Real Form of KALA, one has first to understand His Physical Manifestation, and that leads to Realization. Without that it is tall talk to know Him, call Him by whatever name you may, Brahmana, Parama Shiva, Jehovah, or God.

The process of progressive understanding is called Evolution. Time (KALA) wills, Space submits, and there is agitation in Matter, One by one forms are assumed, shapes come into existence and diversity manifests itself in diverse constitutions, compositions, makes and un-makes. This process does not allow everything to come into being in its ready made form. These forms evolve, and the process continues stage by stage, permitting the sentient Man to attempt to understand, know and realize it. In this evolutionary process Science comes into play, and small beginnings lead to great displays, and Man's head begins to turn, "I have discovered it, Eureka! Eureka;", and the crude "Eureka" develops and evolves into an advanced probe into the hidden realities and new methods are evolved, which are not complete or perfect, because within the Space of change nothing is perfect or final in shape or form or otherwise.

Man is the highest species of, and in, the known physical aspect of Manifestation. He is endowed with a power of understanding and realizing what is what according to individual make and consequent individual capacity. He

devises the scheme of his life, how to live, how to mature, how to progress, how to attempt 'perfection' within physical limits. Beginning from time immemorial, passing through various and different stages, he arrived at what he has, he thinks, 'perfected' for himself. And he is living accordingly. This is not a thousand years' progress. Thousands upon thousands of years have gone into its making. Who knows how many thousands more may make it less sophisticated. This is an evolutionary process which is never completely complete, never perfectly perfect, but always "incomplete", to be completed and perfected even when thought to have been completely perfected or perfectly completed, because in the human process it is all building towards perfection. What is smooth today will be smoother tomorrow after the ends have been shaped, reshaped and made. It will go on, and Man will never feel he is at the end of the process, but always at the beginning of another end. The endless end is the world's corollary, the corollary of the whole creation and the process of evolution leading to that creation with a desire and yearning for a better progress, better finish, better result and better product of

the 'new' labour employed and involved in its making with the help of the evolved past and what is achieved in the past. Here comes the Present, the finished product in which we behold so many futures slide and then disappear in the past, the present which is still subject to change, destruction and remaking in a new setting, in a new shape, and in new dimensions and colours.

TIME becomes physical in contact with and through Space, and expreses Himself in various shapes, forms, attiudes, behaviours. This contact gives rise to vibrations of sort, which for a Physical Scientist have significance of a high order. For a philosopher those vibrations have no other meaning than that it is Consciousness and their disposition is Will, followed by Action. Eternal Existence is *SAT;* and the eternal phase of *Ewigkeit* (Eternity) is Bliss. This is the Shaivist's *Parama Shiva,* (The Great LORD Shiva). In this context, TIME and SPACE are Shiva (Lord) and Shakti (Energy), and then the other 34 *tattvas* (Basicals) leading down to the Basic Material Earth as the densest beginning of Matter. It is not needed to discuss the *tattvas* because after eliminating Man, (or *tattvas* which

have existence because of Man), the Basicals of Earth, Water, Fire, Air and Akasha remain the factual *tattvas* on which the whole fabric of Physical or Material Life stands, and then Life evolves other *elements.* The Vedantins' 25 *tattvas* are similarly eliminated and reduced to the same five basicals without which nothing can take shape, form, colour and dimensions, or have an existence —sentient, non-sentient or otherwise. Analysed, it is all MATTER enveloped by Space, *the Shakti* (*Energy*), and under the conscious superintendence of TIME, the one Lord of all that is created, preserved and destroyed. Time is the Seer. He is without a second, without any attributes. Attributes come into play only when TIME and SPACE come in contactual activation, and these are "regulated" by the wheel of incessant Motion or Motivation (Energy), the physical form of Time or KALA; and so Matter and everything in it is in motion, constant motion, non-stop motion, motion that will never cease.

What one wants to know is not a mere abstract ununderstandability, but a REALITY which is the Truth. The Hindus' Svetasvatara Upanishad in its very first *Sutra* (verse) propounds a ques-

tion enquiring what and who the Cause of this universe is, how we live and from whom we have sprung, and other questions follow. In the second *Verse* the answer puts forward KALA (Time), SVA-BHAVAH (Nature), NIYATI (Action & Reaction), YADRCHHA (Chance), BHUTA (Elements), YONI (Womb) and PURUSHA (Lord), as the Cause or Causes. But then without any discussion comes the answer *ex abrupto* in the following *Verse* rejecting all the above Causes, and declaring *Devatma-shakti* (the Divine Power) hidden by Its own attributes, to be the support; in other words, none of the above-mentioned causes is the CAUSE, but that the CAUSE is that God or Power who makes these causes "function". Here KALA has been interpreted as the cause of change in Beings which clearly shows that KALA has been taken in His Physical Form. The other Form, the Non-Physical Form, has not been taken into account or understood as such. Why ? That Non-Material Form is the "*Devatma Shakti*" (Divine Power), because That is the potent form which is responsible for what there is, be it the universe, the known and the un-known, the objects in it, the matter of which they are made,

composed and constituted. It is this powerful Form of KALA which is the cause of all that *is.* The question propounded ought to have been answered by postulating KALA as the Sole Cause and all other causes functioning through the will of KALA for respective ends to produce respective results. This Form of KALA is the All-expansive, All-embracing, Universal Form, expressing Itself through the Physical Form in contact with Space (Energy), which in fact brings into being the creation of the Universe and its contents, revolving on the Wheel of Change.*

The Non-Material KALA is the Real Cause, the Supreme Power. The Physical Form produces changes through Space in contact with the individual or collective combination of Matter, which cause form, color, smell, taste and touch; and all these are subjected to change or transformation, because

---

*Cf. "*Devasyeisha mahlma tu loke yenedam bhrametay Brahma-chakram*.

(It is the lordliness or greatness of this DEVA which makes this Wheel of Brahma revolve)——— Svetasvatara Upanishad —6, 1. *Brahma-Chakra* is in fact *Kala-chakra* both physical and non-physical, revolved by the Great KALA Himself. And this Deva is none but KALA. *Brahma chakra* means the wheel of the Lord; *Kala-chakra* means the wheel of Time.

MATTER is changing even though in the shell of Space and acted upon by the constant touch of Time. These changes are not uniform and cannot be so; just as Light, Darkness and Twilight have different effects on objects, similarly the three attributes or qualities of Harmony, Activity and Inertia which are present and inherent in Matter, in every form of Matter, in different proportion and in different compositions, cause different changes in the objects of material creation, sentients and in-sentients existing therein, and do not make any exception, since TIME does not exclude anything out of His ambit, His sphere of influence and action.*

---

*Cf. तेनेषितं तेन जातं तदु तस्मिन् प्रतिष्ठितम् ।
कालो ह ब्रह्म भूत्वा बिभर्ति परमेष्ठिनम् ॥५३ ।९।

——Atharva Veda Samhita, Kanda 19, Sukhta 53, Verse 9.

It means that it is from KALA that everything has proceeded, including *Brahma*, and as such KALA is the Lord and progenitor of everything. He is the God of All.

TWO

MAN, CREATION AND GOD

WHO endowed Man and how was he endowed with attributes, qualities and qualifications which he possesses? It is a question self-answered by the theory of creation. The creative Power brought about all this; different genuses, different species, different categories, different orders, different compositions, different makes, different forms, different shapes, different sententiation, different insententiation, and so on; and made all this indestructible but subjected it to change, interminable change, incessant change and complete transformation.* If I heat water and transform it into vapour, the water is

*Physicists think that the universe is progressing toward an ultimate "maximum entropy" or heat-death by perpetual change. But I think there is no such apprehension. Change there will be, as the Universe is Matter, and all Matter must have change, constant change but no complete dissolution.

10/E

helpless and cannot be responsible for the changed form of gas. It can never become the ***same* water again of its own effort. Man has a limited power of action. He is created, endowed with attributes; lives and acts in life guided by Thought or Intellect, which is a special gift of the Supreme Power. It may be true that within the limited ambit he is independent and powerful, but when one looks deeper he is convinced that things happen notwithstanding his wish or desire, act or thinking, and that he is impelled to take them for granted, because he feels his limitedness, his limitation, his powerless powerfulness.

Isn't Man a free agent ? Certaninly he is, but within a given sphere or compass. I take it in this way. A circle is drawn with a radius of, say, 100 kilometres in a forest; on the contour of which is constructed an iron railing 50 metres high covered with impenetrable mesh wire, This area is studded with trees of sort, ponds, streams, rocks, big and small game, etc. A lion is made the master of this beat with his lioness and cubs, and he feels satisfied. In his moments of glee, proceeding from the thought that he is the master of "all he surveys," he frisks and gambols, jumps

**Or by the effort of some one else; or without any effort. Why ? Let the reader answer.

and leaps into the air believing that he can fly into the space above and command everything. But when he actually leaps, and again leaps up, he finds that with all the verve he possseses he cannot scale the railing, let alone jumping over it. He is crestfallen, and once again repairs to his lair, brooding over his incapacity, his powerlessness. The open, azure, inviting sky tempts him over and over again. He roars, thunders, instils fear in all the inmates of his demesne. At last he realizes that even though not tethered he is not powerful enough to leap into the open space over the fence.

Similar is the case with Man. Space scientists may take him up into the space; may land him on the Moon. But there is a physical limit. Even if Venus and Mars are also rocketted and spaced, what about the rest of the worlds beyond? Will the "Matter's bourne" be ever reached? **Thought may try. But how far can physical

**With the universe of 35 billion light-years or 210, 000 000,000, 000,000,000,000 miles radius, there is something beyond which Man does not and cannot know; even within it he knows very little; unless like ARJUNA he is given a 'divine eye' he cannot see beyond his limited range, and what little he sees he cannot understand with his physical Intellect. What he has seen through the eyes of the telescope has alarmed him, and he has, therefore, been compelled to postulate "And what lies beyond that?" The great scientist is himself lost Mathematical Infinity is one thing; but Brahman's 'Purnam' (Whole) is something else. The former is finite-infinity, while the latter is infinite-infinity.

imagination assay? The Brahmans gave "Buddhi" (Intellect) all the power to assail the limitless limits, and when it failed, they had to admit "That Which is beyond *Buddhi* is HE". And it is the Great KALA who is beyond *Buddhi*. If Man's action is not the action of one who is powerful, how can he say he is free and independent? Again the Brahmans had to admit that 'Man has a right to Action, but not to the fruit thereof'†† If the Moon probe has succeeded,* if the Atom Bomb exploded and was followed by the Hydrogen bomb—they had to wait until the time came and made that possible. Kepler's eyes wandered in the blue azure for 14 long years, when all of a sudden he cried out like Archimedes 'I have it', and laid down that the planets moved in elliptical orbits. Time came and Newton discovered the Law of Gravitation, or Einstein his Theory of Relativity, which supports the theory of physical time and my Non-physical interpretation of TIME. Now Rockets and Space-Ships are tried. Sometimes tried ex-

††Cf. Karmanevadhikaras te ma phaleshu kadachana-meaning Thou hast every right to Action only, but never to the Fruit thereof———Sri Bhagvadgita, Chapter II, Verse 47.

*In ultimate landing on moon now.

periments fail; and the *Hatha Yogi* is drowned in the water he had claimed he would walk over. Man is circumscribed and as such whatever he does, he does it with the sanction of some Power behind and beyond. He possesses the same brain, the same faculties, the same powers, the same weapons and the same arms like ARJUNA, but even then he fails. Why? Because it is not the *same* TIME, and the Great Power wills it so.

The difference between Man and Man is explained by the fact that persons conceived and born of different or same couples, in different environments, different circumstances, different conditions, in and at different times have to be dissimilar. In addition there is a Supreme Power, Who acts in each case in His own way, the common denominator of physicality being almost the same so far as regeneration and reproduction are concerned. Man has the power to act as the lion in the limited 'arena'. He can think within that space; he can make experiments, record them too, if he likes. His actions do bear fruit which he can enjoy, with a gusto if delicious, reject and throw

away, if acrid, provided he is powerful enough to do that. If he is not, he has to taste that acrid fruit also. A man slips and falls into water; his clothes get soaked and become unwearable; he can dry them, use them, if not otherwise soiled. These give rise to the experiences of the living life. He is a dependent agent, and is activated to act or not to act by a Power which is beyond the ken of Intellect and Knowledge. That confirms the same dictum; that things happen, cannot but happen, because the TRIAD is incessantly acting in which Man has no hand, and the results produced are not within the mental compass of Man. He has only to admit the supremacy of that Higher Power and submit and surrender. Even this is an act which is above him, and he has, or is made, to act so as to give an impression that he is a conscious, powerful agent, which he, in fact, is not.

The Brahmans in their Holy Scriptures have tried to define that Supreme Power. They call that *SAT* and say that from this *SAT* *(Existence)* all this proceeds, adding that from *A-SAT* (Non-Existence) *SAT* cannot emanate or be

created.* The Vedantins as also others say so The Shaivists attribute the qualities of *Prakasha* (Light) and *Vimarsha* (Consciousness) to Parma Shiva, and say that the *Prakasha* cannot be found in the *A-Prakasha* (Non-Light or Non-Existence) Form.** Now what is this *SAT* or *Prakasha* ? The Hindu Shastras ask us to contemplate the Nirguna Brahman (Formless Absolute); or the Shaivists with all their Positiveness or Positivism tell us of Parama Shiva as the Supreme Lord, the Great Principle or Tattva to be known. But what is His Physical Form ? Saguna Brahman (Absolute with FORM) is not the Physical Form: nor is the abstract *Prakasha* having '*Vimarsha-subhavah*' (inherent consciousness) with any physical representation. With Intellect Man is always thinking, making searches and researches; and in quest of 'woodlands fresh and

---

*Cf. सदेव सौम्येदमग्र आसीदेकमेवाद्वितीयम् ॥

In the beginning, my dear, there was SAT without a second........

कथमसतः सज्जायेतेति ॥

How could SAT (Being) be born of A-SAT (Non-Being) ?..........
Chhandogya Upanishad Pt II, Adhyaya VI, Khanda ii, verses i and 2.

**न ह्यप्रकाश रूपस्य प्राकाश्यं वस्तुतापिवा । Tantraloka, I, 52

The Parama Tattva is Prakashatmakah, i. e. The Great Principle is Light in Himself.

pastures new' he manufactures forms, shapes and images to meditate upon the Non-Physical through Physical means with a Physical Mind — a feat which appears to be a contradiction in itself. Unless that non-Physical Power has a Physical Representation which can be contemplated by the contemplator, it is not possible to realize and know that Power. Imaginative flights alone do not help. Something more is needed.

If one wants to know that Supreme Power, he has first to find and ascertain whether THAT has an understandable Physical Form also. In case there be one, he has to satisfy himself that THAT FORM is contemplate-able and is bound to lead to the realisation of the Super-Physical Form; if so, how ? BRAHMANA and PARAMA SHIVA have no such physical representation as a "part of them", which would convince the physical aspirant of the absolute Reality of That Non-Physical or Un-Material Form (Nirguna Rupa), and induce him to undertake the treading of the Path without fear, doubt or uncertainty as to whether he will ever reach the goal and realise the ULTIMATE

TRUTH. It is KALA only who has this understandable physical representation, which one sees, feels and realises in the Material form of TIME in Day and Night, second and minute, hour and week, fortnight and month, season and year, age and aeon, century and millenium, and so on without end, giving us an inkling of the Infinity of TIME (K A L A), of His Eternal and Non-Physical Form——ETERNITY. It is this form, which is the aspirant's goal. It is here that the physical journey comes to an end, and the searcher and seeker who wants to know the Truth bathes in the calm, peaceful, soothing, ambrosial waters of the Immortal, Indestructible Eternality of Reality, Light and Existence. It is the Highest Abode of Bliss, where one tastes fresh invigorating nectar, enjoying the sweet and delicious "REPOSE of ONE-SOLE-EXISTENCE" displaying Himself in a thousand forms and shapes adored by his own Manifestation.

Creation proceeds from KALA in contact with Space reacting on Matter. Just as the Scientist studies what is created and does not want to waste his energy and time in questioning

the propriety of a particular object created, similarly our business is to take for granted everything that meets the eye or greets the ear, and then see how to know and understand it so as to be able to realise the Immortal and Indestructible Form of the Root Cause of this all. Philosophy is philosophy; and whatever School of Thought is propounded to explain it, the quest, search and research are the same whatever the means, mode, method and form. Let us not question any school of Thought; all philosophies tend in the same direction and aim at ascertaining the Root Cause. We have ascertained it as TIME, and to know and realise it in its True Form should be our sole aim and purpose.

The hierarchy of Creation according to the Hindu Scriptures and ancient Books of several other religions is all mind-born. God willed and everything came into being, into existence. The Chhandogya Upanishad speaks of SAT (Pure Being) who in the beginning saw around and said, "May I be many, may I grow"; and the creation followed led by Fire (or Light). According to Aitareya Upanishad, *Atma* was

the one thing in the beginning, who created the *Lokas* (worlds) of Amba, Marichi, Mara and Apah.* He got a Purusha (Being) out of the water and endowed him with all the appurtenances. The Mundaka takes Brahma as the first-born who initiated his eldest son, Atharvan, in Brahma-Vidya (knowledge of the Divine). In other Upanishads and Scriptures, creation starts with Prajapati and his race, or with the Universe of elements, food, herbs, etc., followed by Man. The Old Testament relates that "in the beginning God created the heaven and the earth", and then other objects, and last of all Man in His "image", to have dominion over the fish, the fowl, the cattle and every creeping thing on the earth. Similarly it may be Allah, Ahur-Mazda, Jupiter, Zeus, Ra, Izanagi or any other Power; all creation proceeds from Him, and it is "by the word of God."

But no Sacred Books tell us how those different things which we see in this Physical World or exist on and in other worlds, not known to us, were designed, modelled, and then manufactured! How the smallest microscopic and ultra-

*These are the four Basicals beyond which is Akasha, the fifth.

microscopic semblances of life in water, in the earth, in the fire, in the air, were planned, and given a beginning and an end; how Matter itself was made to produce all these different moulds wherein these forms were cast, and shapes and dimensions obtained? It is not, and will never be, known. One has to proceed on the basis or assumption that all these forms and shapes came into being by the supreme Will of God. That God is KALA (Time). TIME is not a dead, lifeless God. He is a living God. He is All-pervading, All–enveloping (sarva-vyapakah). Why we do not and cannot understand TIME as God is due to the fact that we humans, who have been taught from time immemorial that Time is a calculator of physical time or a destroyer of creation (and worlds) cannot realise His true *Form.* *Forget* this Calculator-and-Destroyer Concept, and He is known in His full glory and resplendence. We have to imagine Him as a Universal Form who has the *power* and *will* to assume whatever form and shape He wants, wishes and desires to put on. It is then and then alone that we can know Him, *not otherwise.* Just as we say GOD is the Creator, God is the

Preserver, God is the Destroyer, God is present everywhere, God is immanent, God is in the Universe, God is above and outside the universe, God is infinite, beginningless and endless; so we say all these things about KALA (TIME); for every one of the statements fits in respect of KALA. In the case of KALA we have before us a Form which we can understand, worship and cherish unlike the attributeless Absolute. KALA is as positive as the Shaivist's Parama Shiva. He is both *Vishwamaya* and *Vishvottirna* (the Universe in Him and He above the Universe), because the Universal Form is the Physical Understandable form, and Beyond-Universe Form is the Immaterial Form, we call Eternity, where there is no time, no space, no matter, no earth, no water, no fire, no air, no Akasha, nothing of the intervening elements. There is KALA everywhere, and there is no place, no known and unknown world or universe where KALA is not, which is not the creation of KALA. There is nothing beyond KALA, above KALA, under KALA, but KALA Himself, Who assumes any form, any shape to manifest Himself anywhere and everywhere.

It is undeniable that nothing can be the object of creation which is not subjected to Time; and TIME in His Material form produces change. Change is the qualification of Matter. Matter is within and occupies a part of Space, but that occupation is also regulated by Time. So for the Physical expression or Manifestation, which is called creation, the three Indestructibles are unavoidable and inevitable. Creation implies destruction, and destruction signifies change. Change starts as soon as there is creation, which in itself is the "destructed" or "changed" form, continuous, unending just like TIME Himself. I do not consider it necessary to enter into any discussion about the non-human and super-human, non-earthly and super-earthly, creation, because just as it is not within the limited human competence to explain any item of creation including Man himself, so it is with the other objects or forms, higher or lower. It appears that Man invests them with shapes, forms, attitudes, and behaviours. In this very way, on seeing the Sun, the Moon, the Stars, the Rain, the Storm, the Wind, or on experiencing Heat, Cold, Hunger, Thirst, Love,

Hate, Desire, etc., Man could not but think of an explanation in the form of gods, goddesses, spirits, angels, Satan, and so on. The lesser gods, the higher gods, but all without earthly body came into being dwelling in non-earthly worlds. These bodies belong to Matter but are supposed to be not on the earthly plane; and Man calls some of them undying or immortal (*Amar*), meaning according to him that death does not visit them as it does in the case of Man and other beings and sentients on the earth. In case we want to approach the Supreme Power straightaway or contemplate on Him, it may be that in the initial stages a form may be needed. If, therefore, for the purposes of communion with His *Votary*, KALA is given a form, there appears to be nothing incongruous, nothing inconsistent with the philosophical representation of That Sole and Only Power, the Supreme formless form.

Is God the creation of Man ? Shri Ramamurthi, President of the Theosophical Society of India said in 1929 at Lahore that "God was created by Man out of fear", and there was an uproar from all Religionists. Whatever it

be, it is undeniable that when Man racked his brain, exercised his Intellect to know what it was and how it all happened, he could not help divining and devising a Cause, a Source, an Origin for all that he saw and called creation (and may be said to be His Manifestation), and his observations, deductions and inferences led him to the same conclusion that That Super-Power, that Super-Author was some ununderstandable Force or Being, which he called God. Naturally he attributed everything to Him, he ascribed every happening to His Will, believing that He was All–Powerful, All-Mighty, All-competent, All-in-All. God thus became and is a *sine quo non*, whose place cannot be filled by any substitute. Now when we make KALA our God, the devotee of KALA may invoke Him whenever he likes or feels disposed to do so. In the East, God is not a weekly visitant, who cannot be seen except on a Sunday in an abbey or a tabernacle or other place of worship. There is no day of Rest for Him; He is remembered every day, every moment, whether it be day or night, morning or evening, mid-day or mid-night. The temple, the mosque, the gurdwara, the gumpa,

the church, the worship room at home, etc. are the outward and "external" abodes of His Physical Representation; but one's own self is the inward and "internal" abode, where He is remembered through meditation, may be transcendental meditation, or simple recitation of His Divine Name by one wherever he may be.

If Man is not free and independent, of what use is his *Intellect* to him ? Even though he is limited, his *Intellect* makes him think, act and discriminate, and as he cannot sit idle but has to act the moment he is born on this earth, it is with the help of this *Intellect* that he lives, acts and finds moments to think and behave in given circumstances and conditions. As a part of Matter, he also is made up of *Sattva*, (Harmony or Balance) *Rajas* (Activity) and *Tamas* (Inertia); but because of the predominance of *Rajas* and *Tamas* his world is one of activity, of strife and quarrel, of trepidation and unease, of domination and suppression, of war and destruction, of submission and surrender, and so on. He has created for himself smaller gods and goddesses, angels and cherubs, spirits and wraiths, for his protection and safety, for the

destruction of his enemies and foes, for victory and success, for wealth and prosperity, for power and command *Buddhi* (Intellect) has made him probe into *depths* beyond, and in course of time he has not failed to understand that there is a higher Power, higher than all his "creations". But when he realised Him as the Super-Author, he could not easily give up his pets; and he has retained them as *kuta-rajas* (petty princes) in and of His *Manifestation*—as a dyke against moments of despair and disappointment—of Him the Power of Powers, the Highest of the High, the Sole Arbiter and Administrator, the Designer and Dispenser, the Ultimate Refuge, the only Reality of Realities. The wonder is that notwithstanding the passage of time, these Man-made representations of Power survive, and it is not improbable that they may survive the onslaught of reason and rationalism, argument and enlightment, in the form of superstitions, rituals, customs and worship. It is all His WILL, His Play, which the Brahmans call MAYA. Maya is no illusion : it is simply what one sees and experiences in this world of varieties, distinctions, discriminations, ununderstood-and-ununderstandable happenings in the universe, on the earth

and around in the whole of Matter within Space. In this he is naturally bewildered, because he possesses no "cosmic intellect" to encompass the whole in its entire majesty; and his limited *Buddhi*, his limited knowledge cannot but make him bewildered. He, therefore, calls it MAYA.

Now, as stated hereinabove, if in this theory of the Triad, Man is eliminated, the wonder is that the structural edifice of the *tattvas* crumbles without a sigh or tear The *tattvas* only explain MAN himself in relation to the Supreme Power. Man has built this up brick by brick right from the densest earth through the medium of *Karmendriyas*, (organs of action), Jnanendriyas (organs of knowledge), Manas (Mind), Ahankara (I-ness), Buddhi (Intellect or Discrimination), Prakriti (Nature or Manifestation), Purusha (Being), etc. These tiers are all Man's explanation for what he sees and cannot understand. How that Supreme *SAT* (Pure Being) may be known is the Man's search for and research into the Unknown. It is all a philosophical quiz for him and within his circumscribed ambit he wants to satisfy himself,

his curiosity and employ his *Buddhi* which dives into depths and probes to find what the "Painted veil" screens from the eye. If, therefore, all the intervening *elements*, which relate to MAN, are omitted we are left with TIME, SPACE and MATTER. MATTER is definitely composed of elements of Clay, Water, Fire, Air and Akasha; and without Akasha, Matter is incomplete, and cannot exist.

What is Akasha ? Is it Ether ? Ether is defined as a supposed medium filling all Space, through which the vibrations of light, radiant heat and electric action are propagated. "In ancient cosmology a supposed fifth element that was believed to fill the heavens above the moon ; a higher form of fire, of which the suns and stars were composed, or of air breathed by the gods". It means that Akasha is Matter and a part of Matter which is in Space. In other words, Akasha as Matter is one of the five *Mahabhutas* or physical orders or elements. Man's experiences are all based on and with reference to the earth on which he is living, without knowing what the universe contains or the starry worlds are composed of. The latest Moon and Venus probes

have been interpreted by Man in terms of earthly elements ; and the Moon's surface has been declared to be rocky full of craters, with no life on it. Whatever their composition may be, the Venus and the Moon are also covered by Akasha ; so are other spheres, starry worlds, the sun and other planets, galaxies and milky ways, etc. This they cannot escape.

Akasha as a *Basical* is a physical property in Matter and part of Matter. Space is a limitless *Anda* (Egg) covering Matter. *Anda* implies finiteness. So Space is rightly defined and described as Finite-Infinity. Human *thought* cannot imagine the immensity of Space. It covers all the known and unkown *Brahmandas* (the Universes in egg-shape) and Lokas (worlds) TIME is beyond it, but in it, in every part of it, as also in that of Matter. What is Space ? *Dik* cannot express it. The Sanskrit equivalent appears to be *kham* (खं). *Kham* is not Akasha. If Akasha in the sense of space is used for SPACE, then the fifth *Basical*, which is termed Akasha, shall have to be ascertained. Should Akasha and *Kham* represent the same thing, in that case Akasha shall have to be shifted to the

higher plane and its replacement among the five elements made by some other suitable substitute. But my analysis leads me to the conclusion that Akasha as such need not be shifted, but should continue to represent the fifth *Basical*, with all its possible interpretations, and for SPACE an expressive term used. *Kham* (खं) is the term. It means *shunya* (Void) and is connotative of Space as such *Shunya* is infinite, all-enveloping in which Matter has full play conditioned by the three attributes of *Sattva*, *Rajas* and *Tamas*. Within the *Anda* (Egg) of *Kham*, there are Akasha and other basicals which are all MATTER, occupying a part of SPACE, and are physically acted upon by the *Anada* (Egg) of Space which brings about constant change, constant and incessant transformation. *Kham*, having the attributes of *Shunya* (Void) and Space is an apter expression than Akasha.

Space has two forms : the super-physical in unison with Eternity or the Immortal Non-Material Form of KALA (TIME) ; the physical in conjunction with the Physical Time acting on Matter, creating, re-creating forms, shapes, beings, non-beings, sentients, non-sentients,

movables, immovables, and all that is seen, felt and experienced in this world, on this earth, in the whole universe, and other universes. There are nine orders in all—the five Basicals of Earth, Water, Fire, Air and Akasha Space in conjunction with the physical aspect of KALA acting on these Basicals ; and Pure *Shakti* (Energy) as a part and parcel of KALA (with his two forms, Physical and Non-physical), or acting in harmony with the Supreme Power. Matter, composed of five Basicals is responsible for what is found on the earth, in the universe. Without Time and Space, Matter cannot act, With their action on it, there is an unfoldment which it reveals with the three attributes displaying themselves in varying degrees.

THREE

THE THREE ATTRIBUTES (GUNAS)

TIME or KALA is the eternal source. He acts on Space envelops and acts on Matter in turn. Space is infinite, though finited by TIME. In that infinity Matter is spread out in different ways, in different forms, in diverse compositions, in diverse dimensions, in the shape of elements, planets, stars, etc. Can it be said that in the case of all stellar spheres there is a limit beyond which sound cannot be expected to travel, just as we say in respect of earth, where after three or four hundred kilometres or more the air becomes rarified and it is not possible to hear any sound coming from beyond. Light travels through Akasha, but one cannot be sure whether it does travel beyond it. The planets, stars and other celestial bodies have their elemental peripheries, and the areas covered by those elements are Matter. It is indisputable that Matter has motion, no-motion

or relative motion under the forces of gravitation and electromagnetism, surrounded and permeated as it by Akasha, and that Akasha occupies a given portion of Space or *Shunya* (Void) beyond which there is *no* Matter. MATTER is definitely limited, but not so limited as can be computed by human calculation or human intellect.* It is indestructible but ever changing in form, in shape in composition too sometimes. The light of the Sun belongs to Matter, as anything that proceeds from Matter is Matter, Enen 'vacuum' in Matter is Matter. The stars that are far far away in the distant space are surrounded and covered by Akasha through which their light comes. It is this Akasha that gives form and radiance to that light

*Physicists think that the universe possesses .000,000,000,000,000,000,000,000,000,01 gram of matter per cubic centimeter of space. If we take the universe as a sphere with a radius of 210,000,000,000,000,000,000,000, miles its volume (as an *Anda*, or Egg) can be found. This makes it finite. Is this the whole of the Matter ? Certainly not. There is something beyond this universe. of the scientists: that is also Matter enveloped by Akasa. It is after we reach the outer limit of Akasha that we begin to feel SPACE or *Shunya*. According to the scientist a sunbeam setting out at the rate of 186284 miles a second would in the physicist's universe return to its source after describing a great cosmic circle in 200 billion years. This cosmic circle supports the finiteness of Matter, however infinte, expansive, "expanding" (?), or non-expanding it may be.

That Akasha thins out into disappearance beyond a certain stage or distance. Distance becomes localized and may be computed by MAN, because he lives on the earth. Other planets, stars, etc. have their own distances. There is no relation between these distances from different points of Matter. Since everything surrounded by Akasha is in SPACE. there is an immensity of *Shunya* (void) untouched by any form of Matter including Akasha. What the colour and form of *Shunya* be is not determinable by any chemical formula, physical assumption or mathematical calculation. It is doubtful whether the Material Sun of our universe, in which earth, moon, etc. are, and are lighted by the Sun's rays, would be able to transmit its rays into and beyond the Akasha Region ; and supposing it does, would those rays emit light there as they do while passing through the Akasha, or would be lost in the *Shunya* (Void). So far as Matter is concerned, Light coming through Space beyond Akasha cannot have this earthly colour, radiance and warmth It must be ethereal light, far finer than the Material light, and only experience-able

by non-Material means or through a non-physical and non-Material medium. It cannot be the light of the stars.

The three-*guna* (attributes) theory is a theory of Matter. It comes into operation with Akasha, and *gunas* permeate Matter wherever and whatever it be, or may be said to be inherent in Matter. In Akasha the guna of *Sattva* predominates; *Rajas* and *Tamas* are and vary in different proportions in different kinds of Matter. For instance, the material composition of the Earth is mainly *Tamasic* (inertia), with a little *Rajas* and *Sattva.* The Akasha, Air, Water Fire, and Clay have different proportions of these attributes. Hence weightlessness, timeal differences, space-floating, and the like. It has to be remembered that Akasha cannot subsist without *Rajas* and *Tamas*; these two components have the qualification of covering and inhering Matter and keeping it together or intact. The earthly density of *Tamas* though tempered by *Rajas,* has the danger of not withstanding the impact beyond a certain stage in the Akasha. The elemental theory is explained by MAN, who is a part and parcel of the earth. By earth is

meant the planet earth, composed of the five basicals and not Clay only. The earthy or clayey component may for purposes of differentiation be called Clay. When we say Earth, it connotes everything in it, on it and around it, not only Clay, because Water rests and stands on Clay; Fire is in it; Air surrounds it; and Akasha envelops it.

In order to explain the proportion of the *Gunas* (attributes) in the different Basicals, I would give the following numerical representation if that would convey a definite idea:

Tattvas (Basicals)	Attributes (Gunas)		
	Sattva	Rajas	Tamas
Akasha	7·5	1·0	0·5
Vayu (Air)	4·0	4·0	1·0
Anala (Fire)	2·0	5·0	2·0
Salila (Water)	1·0	4·0	4·0
Earth (Clay)	0·5	1·0	7·5
	15·0	15·0	15·0

These are all Matter. Inertia or Tamas is a downward force; so is Rajas. The Tamasic coefficients upto the region of AIR plus the Rajasic coefficients of equal magnitude pull downward against the Sattvic pull; (or in the total of 45 parts 30 parts are dense and semi-dense). When the Vayu region is surpassed, Akasha comes into play; consequently, the heavy Tamas and semi-thick Rajas are thinned out, sounding a warning that in the refined Akasha *tattva* the dense Matter is liable to disappear. This leads to the inference that the composition of the earth must differ from the composition of other conglomerations of Matter in the form of the Sun, Jupiter, Mars, and other planets, stars, etc. It has, therefore, to be borne in mind that Man's dense plunge into the region beyond is not without danger for all beings and sentients found on the earth.

This leads to the inevitable question of Heaven and Hell, the abodes of *Immortals*, the lower gods, the underworlds (*patalas*), the regions of Rishis, Saints, and the like. The planets are said to be the worlds where the gods live, as their names indicate; there are Lokas of

Brahma, Vishnu, Rudra and others, of angels, archangels, and so on spread out in the regions beyond the Earth, and not in *Shunya* (void) which is regionless and one expanse of unlimited infinite SPACE. Beyond Akasha, it is all like the No-Man's Land, the abode of Shakti or Energy displaying Herself in conjunction as also in consonance with the Great KALA, the Origin, the Root Cause, the God of All Religions and People. Through the *Kham* (SPACE) inwards the indestructible Matter is motivated by That Supreme Power, and Creation, Preservation and Destruction come into play. All the three are in fact changing-change. It is a never-ending process, which is enduring and abiding, and activates Matter into constant change, of which the universe, and in that universe this earth, is an emblem, a part and a representation.

As stated hereinabove, the *Bhumi* (Clay), Salila (water), Anala (Fire), Anila (Air) and Akasha make the earth element complete. Clay as clay is incomplete. Its inertia is too heavy and too thick. In combination with other elemental ingredients it becomes active and productive. Without them, it is unproductive

and even 'lifeless'. So is the case with water. Without Earth or Clay it has no stand, and without Fire and Air it cannot exist. It is the same with Fire and Air, As for Akasha, it reacts on the other Basicals through the ordered channel. It is like concentric circles or spheres that these Basicals exist and act and re-act. Their regions vary in a given ratio, the outer one covering and permeating the inner one in its wide expanse, which in turn is covered by the one surrounding it. The Earth is thus the central sphere which is within the other elemental spheres, which are responsible for its composition and compactness or adhesiveness. Man though a part of the earth is also a component of these Basical, which help him in attempting bold and daring leaps into regions beyond, and with his earthly experiences he sometimes feels he has had wonderful success; sometimes he fails. Failure is but natural, because when similarities stop and affinities cease, his limitedness fails; something else is wanted to complete the experiment. That something is an unknown quantity. Unless the Unknown Quantity is known, there will be constant and continuous experimentation. But

all this is dependent on the basic assumption that the shot is fired from the Earth, and the resultant will consequently be the sum-total of all the forces acting in different planes tending towards one origin or centre. The Universe is something different from the Earth, though the Earth is in, and a part of, it. Therefore, what applies to the Earth may or may not apply to the universe; but what applies to the universe must apply to the Earth as a component thereof. Inductively, experimentation is an attempt to know the Unknown Common Factor; Deductively, the Known is made the means to establish principles for the solution, and determination of the result. Earth is Earth after all, and Man's Intellect is limited and circumscribed.

Let us analyse the term KALA, better KALOHAM : KA (का) is an expression of Serenity, Peace, All-enveloping Expansiveness, Beginninglessness, Endlessness, Infiniteness, Consciousness; and the source of All Light, All Understanding, All Knowledge, Prakasha and Vimarsha. It is both Eternal and Physical TIME.

LO (लो) is SPACE. It is all Energy, All Shakti, All Power, Infinite, Ever-existent, Indestructible.

It is in and cannot have Its being without KA, or be able to manifest Itself through Matter except in conjunction or unison with KA; nor can Matter exist or inhere without It.

HAM (हं) is Matter. It is All Ever-subsisting Material Manifestation of Energy, activated by the Infinite Power into innumerable shapes and forms. By contact with Space and through Space with TIME, the Matter becomes *Trigunamaya* or endowed with the three attributes of Sattva, Rajas and Tamas.

As stated hereinbefore, the three *Attributes* exhibit themselves in Creation and the objects created, sentient, insentient, human, super-human, mobile or immobile, and must exist in the tripartite form, and not singly or dually. So after the Matter is activated by the two forces of Space & Time, the first product is SRT or the *Attributes (Gunas)* in balance dominated by Sattva, with Rajas and Tamas varying accordingly. The other forms are STR, RST, RTS, TSR, and TRS. In these categories the whole of the Universe with its creation is compassed: Man-conceived gods and goddesses, incarnations,

and prophets, supermen and leaders, sentients and insentients, movables and immovables. The differing compositions change in every category. Even the so called immortal planes of gods and goddesses, angels and arch-angeles, are characterised by this variation. In the case of the Hindu *Devatas* and *Devis*, the Tamasic attribute supports the weapons and arms wielded by them, thus giving them a Tamasic power of destruction. With Incarnations and Prophets, the weapons supplemented by the power of physical destructtion in the form of war waging, attack, weird magic, etc., explain the Tamasic content. The Sattvic Power base is the highest in godhood; it decreases with other Powers as we descend in the order and come to the Non-earthly realm of Spirits and others.

On the mortal plane, Tamas dominates, Rajas and Sattva are proportionately reduced. Man tops the physical creation. Rajas makes him live, procreate, make the world a reality, and continue with the help of Tamas the line of succession. Sattva remains as a prod to check, and help finer sentiments, intellect, discrimination, etc. Tamas gives shape and form to

sentients and insentients and with the aid of Rajas and Sattva, produces the living and moving animals, birds, fishes, reptiles, worms, insects, etc., followed by trees, vegetation, rocks, mountains, sea-weeds, sponges, etc. Rajas is responsible for dormant life "sprouting" even in the great *Sthavaras* (mountains, etc.) in the shape of volcanoes, bursts and the like, or the vegetable & other life on them. With predominating Tamas on the mortal plane, whatever is produced is bound to have an end, even if the mortal being may be an incarnation or a prophet. Variations there are : that would require detailed consideration and examination, in a separate section if needed.

For the information of the reader, hereinbelow is given the *guna* content in each of the five basicals of Earth, Water, Fire, Air and *Akasha.* A reference to Section Six will prove helpful in understanding it:-

Region	Sattva	Rajas	Tamas
Akasha	$15/18.2^{32} \times 10^{48}$	$2/18.2^{32} \times 10^{48}$	$1/18.2^{32} \times 10^{48}$
Air	$4/9.2^{16} \times 10^{24}$	$4/9.2^{16} \times 10^{24}$	$1/9.2^{16} \times 10^{24}$
Fire	$2/9.2^{8} \times 10^{12}$	$5/9.2^{8} \times 10^{12}$	$2/9.2^{8} \times 10^{12}$
Water	$1/9.2^{4} \times 10^{6}$	$4/9.2^{4} \times 10^{6}$	$4/9.2^{4} \times 10^{6}$
Earth	$1/18.2^{2} \times 10^{3}$	$2/18.2^{3} \times 10^{3}$	$15/18.2^{3} \times 10^{3}$

It is evident that even in *Akasha* though *Sattva* (Harmony) is preponderantly high, it is not all *Sattva*. *Rajas* and *Tamas* are also there, may be in very, very small quantities. So is the case with other elements: the three attributes vary in the proportion of the radii or volumes of the basicals.

FOUR

THE FOUR AGES (YUGAS)

THE Triad of TIME-SPACE-Matter being indestructible and thus immortally ever present, one is tempted to ask whether the traditional conception of dissolution would still hold good. The orthodox Hindus believe (and so do several other non-Hindus), in the four Ages of Iron, Copper, Silver and Gold or the four *Yugas* of Kali, Dvapara, Treta and Krta (or Satya). The first is credited with an age or duration of 432,000 human years. the second with twice the number, the third with three times and fourth with four times that number, making a total of 4, 320,000 years (or 12000 years of the gods). The four Yugas are called a Chaturyugi, and such 71 *chaturyugis* make a Manavantara or the Age of Manu; 14 Manavantaras make a day of Brahma, the God of Creation. The age of Brahma is 100 years or 4320000 × 71 × 14 × 360 × 100×2 or 30,91,73, 76,00,00,000 human years. This is called

a day of Vishnu, and he also lives a hundred years. Then comes Rudra, whose one day equals the age of Vishnu ; then Shata-Rudras and others. In short, one is puzzled to find these astronomical figures run into trillions and quadrillions raised to another astronomical figure making the calculations still more astounding. The Brahman teachers have wisely entrusted this astronomical calculating to KALA. These figures indicate the infinity of TIME as *physically* calculated. This *physical* aspect alone is *not* the Reality. It, however, makes the fact abundantly clear that there is nothing which is not covered by TIME.

After a cycle of 71 Chaturyugis or a Manavantara of 306720000 years, there is a small dissolution of the Bhu-Loka or the Earth, when it is submerged under Water, and the Manu carries all the seeds (of created species) in a ship (or just like Noah's Ark) sailing over the dreadful waters to a safe haven until the earth is pulled out and recreation or rather replanting begins.

At the time of Mahakalpa or the end of Brahma's Day or 14 Manvantaras (of 4,294,080,000 human years) there comes the Night of Brahma

of equal duration during which the whole creation is annihilated, and it remains so for this long, long period, when Brahma restarts his creation. It is a theory which in its application seems to take into count the Earth al ne, where MAN lives, and does not appear to tell us about other worlds and universes. It is not known who live on other planets, in other stellar worlds, in Milky ways and Galaxies, how they live, what their conception of creation is with reference to their own universes in which they live or the worlds upon which their races inhabit. When dissolution takes place, does only the Man of the earth get submerged or lost along with his world of beasts, birds, insects, worms, sentients, insentients, etc., under water, or the other universes also do the same? To talk of those worlds and universes is rather presumptuous. It is only about his own world, the Earth and its surroundings, that Man's *Buddhi* (Intellect) acts, calculates, propounds theories, cross-words, puzzles, maxims and laws, and devises solutions. If Man does not know anything about the fate of other *Lokas* or universes, how can he predict anything about them?

The earth as at present known and on which beings and non-beings exist, has a spherical surface, three-fourths of which is under water and one-fourth is land. The present-day scientific calculations reduce the watery surface to less than 70 per cent. The earth is a sphere in space. It is a part of the matter of the universe, in which other planets, stellar spheres, etc. exist. It is as indestructible as others are except that it may disapappear, if at all it does, when shattered into small pieces along with the creation in it and on its surface, which may be scattered in space in small bits, balls, meteors, or the like. But so long as this does not happen, and the earth continues to be, exist and revolve as a sphere under the laws of gravitation and electromagnetism inherent in it as a part of Matter, all that can take place is change. Change may take any form. The watery surface of today may rise (under torrential rains of dissolution or otherwise) and submerge the earthy surface partially and bring about a change in so many ways. Matter being what it is, persists, continues to exist, and is never destroyed out of existence. Only it undergoes change of whatever sort or type it may be.

Whatever the orthodox belief, it is an incontrovertible fact that the four Ages (Yugas) cannot exist independent of one another. Good and Bad are relative ; Clean and Unclean are relative; Pure and Impure are relative ; True and Untrue are relative, and so on. The Age we call Kali (Iron) is as good a part of the other Ages, as any other Age is a part of the rest of them. Destruction is inherent in Change, and as such the question of Dissolution or Recreation does not seem to pose any new problem or give rise to any controversy. The end of one Age is followed by the beginning of another one. Faith is Faith It is not an easy thing to expect a traditional belief or faith to be shattered notwithstanding the advance of science or the anvanced way of one's thinking Even the scientist's faith is seen undergoing change ; and the wider and deeper the search, and research, the and greater and surer the chances of reorientation outlook, of possibilities of new premises and conclusions. Mythinking in terms of the philosophy TIME of (KALA), however, leads me to the theory of inter-dependence and inter-relation of the Four Ages (Yugas), which envisages their existence in Man's day to day life. I feel that the twenty-four

hours of the physical day and night of Man make up the four durational divisions. They are turning and revolving just like the wheel of life on the axel of change.

I would divide these twenty-four hours in the spirit of the Four Ages, though not in the same ratio. In order to give an exact number of hours and half-hours to an Age in Night and Day, the ratio of 15: 13: 11: 9 is employed. So starting at 2.30 in the Night, the representation of the four Ages would be as under :—

Age or Yuga	TIME		Remarks
	From	To	
Golden or Satya	02.30 A.M.	10.00 A.M	Calm, Balance & Harmony. The mind has an upward urge.
Silver or Treta	10.00 A.M.	04.30 P.M.	Physical Activity, Self - expansion ; Rajas in action
Copper or Dvapara	04.30 P.M.	0.00 P.M.	Rajas and Tamas in action. Preparation for self-withdrawal.
Iron or Kali	10.00 P.M.	02.30 A.M.	Tamas in action. Self - withdrawal. Trial & Test

It is a continuous cycle, in which all the four Ages or durations of "Good' and "Not Good" occur and are experienced due to the inherent quality or property of change in Matter; and Man, the highest of the Physical species, has his "full play" within the prescribed ambit. It is not easy to draw a fine line of distinction between the pairs of Relatives (not opposites). Like Light and No-Light (Darkness) our Days and Nights are unalterable, whatever their durations on the earth or elsewhere may be, and the one follows (and cannot exist without) the other. Within his limited orbit Man lives with all the "powers" assigned to him, and it is for him to see how best to make the Today of Today livable and interesting in the circumstances and conditions wrought by the Supreme Will of the Great KALA (Time).

———

FIVE

MAN AND FATH

IN this earthly world of ours different faiths, different beliefs and different religions have come into being from time to time, some polytheistic, some monotheistic, some atheistic and some hetero theistic. Man is the product of Change, and as such he feels at home in change It is the law of change that acts everywhere in this world, in the known universe. The old order changeth, perceptibly and imperceptibly, whether Man, who is himself born of change, likes it or not, and things happen, happenings occur, and occurrences take place inspite of him. The realm of religion or religious philosophy which he has created for himself since the time he "appeared" on this earth, must change in one form or another: may be new sects, new groups, new formations, new professions, new alignments, new teachings, new interpretations, new associations or new values. It is, therefore, that the

old Hindu or Roman Catholic orthodoxy, or for the matter of that, the general inhibitory, purificatory, missionary, propagandistic, propagative or proselytising outlook of religions and their preachers has undergone change, and that what was called conservatism is softening its attitude towards what is called liberalism. It is l change ; a process which is bound to continue, and with the passage of time newer changes must take place unceasingly and uninterruptedly but irrevocably.

It is all the doing of TIME. In this change leadership also plays an unignorable part, be it religious, spiritual, moral or otherwise. This leadership has been responsible for incranations, prophets, apostles, geniuses and supermen on this earth. The Superman cult has always flourished in one form or another, and flourishes in our democratic age in a more understandable form. On the one hand, intellectual leadership lands you on the Moon, probes into the planets of Mars and Venus, and is building a regular traffic between them and the earth ; or is constructing the world's largest telescope with a range of 12,000 million lght years, to dive deeper into

the immensity beyond ; on the other, it treats you to phenomenal rises and falls, coups and oustings, violent or peaceful changes in the socio-political tenour of life. Like the democratic leaders of today, the Superman have been accepted and lot of propaganda has been done in their favour, for their mission or for propagation of their message ; and the wonder is that they too have had their oppositionists, just as the Party leaders have theirs. It is always the same : the history of Supermen is in itself a testimony. Leaders help their partyman : so supermen help their "followers", and go to any length for their sake. The dogma of destroying the evil-doers and protecting the right-doers is thus self-explained. It is all relative : it is all the product of change, which invests every circumstance with a hue, a particular hue, of the moment. There is nothing extraordinary about them ; the one Sun shining in all his splendour imparts his warmth, light and nourishing properties to all in the wide universe regardless of the environments and conditions surrounding one or all the objects on which his rays fall, and which receive the warmth, light and nourishment from that Sun, the Origin and the Original of all the Originals.

The All-claimed God has always become the target, and in His name the diversity of beliefs, creeds and faiths has found fertile soil to germinate, take root and grow into the sturdy *peepuls* and oaks, unshakeable by the ordinary gusts of wind or the vagaries of weather. It has thus been possible for different theories, different concepts to be born, and under cover of faith to be cherished, adopted and followed. Budhism and Jainism do not believe in GOD, they make Action *(Karma)* all-powerfull. Islam is mono-theistic, so is Christianity with Trinity–concept. Brahmanism or Hinduism deifies one God, but does not inhibit, dualism polytheism and the like in conformity with the principle "*Ye yatha mam prapadyante tams tathaiva bhajameham*" (In whatever way people approach me I accept them). It is all an interesting amusement; there is nothing bewildering about it. In the eyes of the TRIAD it is but natural. Change is incessant, and that change is responsible for all these diversites of view, opinion, faith, dogma, inference and interpretation; some people believe in pet theories, some in fond concepts, while the basic truth is, which no one can deny, that it is TIME *(KALA)* who is Real, who is at the

bottom of all that we see, that we know, and that we want to know.

Prayers, worships, *pujas*, recitation of God's name, and the like have been in vogue for ages. Forms have come into being in the shape of gods, angels, Gabriels, Ashas, Spirits and so on. These are nothing but the products of change, and Man sticks to them in the name of personal belief or faith, creed or religion (*some say spiritualism*). The wonder is that as soon one form of faith is changed for any other form, his ideals also undergo a change, and he adopts new forms new shapes, for this religious spiritualism or religio-religionism. It is the same change that the theory of KALA (*TIME*) propounds. Whether it is physical or non-Physical, it is change, and there is nothing that is beyond the reach of Change. Even when we realise the Truth, these age-long notions and norms may continue to exist, though subjected to the lashes of change, or may develop into and display a new change. The medley of prayers and worships has always the same thread of self-protection, self-preservation, self-uplift-ment, self-advancement, running through them, and all of them are offered to the Deity or God

or Power and Strength, Competence and Authority. To Power every one bows : it is power of wh'ch one sings praises and which he deifies. And there is no greater Power and no other Power than TIME (*KALA*) himself, to whom these worships and prayers have to be directed.

Since change is the law of life, every motion is nothing but a change. And change is so unceasing that even physically speaking it is unimaginable to pick up one change and proceed with it, subject it to experiment and build deductions. Action in itself is a motion and a change, and by the time one physical act is begun and finished heaps of changes have taken place, *(which may be called actions in themselves)*, which render it unimaginable that there can be a particular stock of changes to judge, to denominate or label the resultant acion. It naturally makes one think and rethink about the sum-total of changes, which in itself changes imperceptibly, making it apparently unbelievable that a record can be maintained of these countless changes, in the infinity of Time, in the changing Change, to denote them by a particular action, or result thereof. In the continuous onrush things

move on and on, and there is no turning back. It gives a new and different orientation to the theory of Action in the light of the TRIAD and their working, especially the changes wrought in Matter by the action of TIME *(KALA)* and His Shakti *(Energy)*. Action and Reaction *(result)* are differently interpreted by different religions, and philosophies, and as such have to be considered in the context of That what happens in this universe or elsewhere happens by the WILL of the Great KALA *(TIME)*.

The Votary of KALA has a clear cut path before him. He has not to get himself lost in the labyrinth of not-knowingness. Realisation comes by following that path in the way indicated to him. It is not fraught with brambles and thorns alone, nor is it so very smooth and easy of approach, access and going along. He himself is the Teacher, what is Realisation needed for ? asks one. It is for knowing the Immensity, the Greatness, the powerful overlordship and the infiniteness of that one Power, That KALA, and then be merged in Him in the ecstasy of Delight, Peace and Bliss. If you do not believe in the idols, you have to believe in the Physical Truth

of the Non-Physical Reality ; and you may give Him whatever form you like, whatever shape exhilarates you, whatever representation charms you ; and then with your *savoir - faire*, your keen insight, your profuse love, humility, self-abandonment and selfabnegation try to realise HIM, the basic Truth, the Real of the Real.

———

SIX

EXTENT OF MATTER

Matter consists and is composed of the five basic elements of Ether (*Akasha*), Air (*Anila*) Fire (*Anala*), Water (*Salila*) and Earth (*Bhumi*). As explained in Section Three herein-above, it is the Attributes (*gunas*) that are responsible for the changes in Matter. The five Basicals have the inherent qualifications of Sound (*shabda*), Touch or Feel (*sparsha*), Color or Form (*rupa*), Flavor or Taste (*rasa*), and Odour (*gandha*), which vary with each basical, the earth being the repository of all these inherences or qualifications. It is said that *Akasha* is symptomatic of (*shabda*) alone ; *Anila* (Air) of sound and touch (*sparsha*) *Anala* (Fire), of sound, touch and color (*rupa*), and (*Salila*) (Water), of sound, touch, color and flavor (*rasa*). But it should be remembered that since every basical is supposed to be derived from the one preceding or above it, it is unthinkable that a given basical can be devoid of other inherences or qualifications,

the degree of such inherences may vary with each basical from a mere existence to an appreciably palpable feel. There is nothing beyond these five basicals which is characterised by these physical qualifications, for they canot subsist in anything which is not physical or material, in their generally known and accepted form. Naturally, they are regulated by, if not the outcome of the attributes of *Sattva* (Harmony), *Rajas* (Activity) and *Tamas* (Inertia), which permeate the basicals, in varying degree or proportion.

These basicals have their regions in which these inherences predominate according to the nature and composition of each. Even though the five basicals are found in the earth we live on, it should be known that just like the Earth-region the other basicals have their regional expanses, in which the one above envelops the one lower and which in itself is enveloped by the one higher or surrounding it. In order to know their expansiveness, we proceed with the Earth as the base. Its radius is a little less than 4,000 miles or 6,400 kilometres. Since Man, animals, birds,

trees, mountains, etc. are generally outside the radius, it only shows that there is an earthy – belt which surrounds the earth for a stretch beyond the surface or outer contour. The forces of gravitation and electromagnetism also prove this. Really speaking, there is an earthy periphery, which may be said to be above and around the earth upto a certain distance. I had tried to limit it to a tenth part of the radius of the earth, but I leave it to the scientists to define it exactly in view of the latest flights by the Lunar Astronauts, who by their personal experience may be able to throw light on it. This earthy belt of influence is important and cannot be ignored, though it may not be taken as an addition to the earth region. Similar is the case with other regions and their regional peripheries.

Since the Earth is within the region of Water, and Water within that of Fire, and so on, the radius of each region has to be such as starts from the same centre, and concentric spheres become small *andas* (eggs), one bigger than the other. For this purpose there should be some uniformity and proportion, which can better be obtained from the general equation $Rn=(r)^{2^n}$

where R is the radius of the region for which it is to be determined, r is the radius of the earth, and n the number of the region concerned. Giving the values of 0, 1, 2, 3 and 4 to n. we obtain the radius of each region as calculated in the table below :

BASICAL	RADIUS	Remarks
EARTH	4,000 miles	Put n=0
WATER	$(4,000)^2$ or 16,000,000 miles	Put n=1
FIRE	$(4,000)^4$ or 256,000,000,000,000 miles	Put n=2
AIR	$(4,000)^8$ or 65,536,000,000,000,000,000,000,000,000,000 miles	Put n=3
AKASHA	$(4,000)^{16}$ or 4,294,967,296,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000 miles	Put n=4

These radii can also be conveniently expressed by approximate figures as

Earth— $2^2 \times 10^3$

Water— $2^4 \times 10^6$

Fire—— $2^8 \times 10^{12}$

Air—— $2^{16} \times 10^{24}$

Akasha—$2^{32} \times 10^{48}$

Since light travels at the rate of 186,284 miles per second in the physical world according to physical calculations, a light-year gives a distance of 5,874,652,224,000 miles. The stars transmitting light by the billion light years may possibly be within the region of Air. It is improbable that there may be a star beyond that region; and if there be any in the region of Akasha, there is no question of stellar or material existence beyond that, since *Shunya* (void) lies beyond all Matter. The scientist's universe falls far short of the Air region in as much as its radius is only 312,076 (or 31×10^4) th part of the radius of the latter. From this one can infer

the volume of the scientist's universe being only a fraction of Air *tattva.* It has to be particularly noted that none of the *tattvas* (basic elements) is devoid of the other *tattvas*; only there is a difference in degree. For example, the *Akasha tattva* which is ordinarily supposed to have none of the attributes of the other *tattvas* in it, cannot escape having, say, a very very small proportion of Clay (or earth) *tattva* in it, and in its immensity the attribute of *Sattva* (Harmony), as explained elsewhere, predominates. Similar is the case with the other *tattvas.*

Our planets lie within the Water and Fire regions ; in addition, there are stars, milky ways, galaxies and the like, which do not seem to go beyond the region of Air. Our Sun falls within the Fire region, and it can never aspire to be able to transmit its light beyond that. It is, in short, the immensity of these basicals that regulates the proportion of the attributes of *Sattva,*

Rajas and *Tamas* in them, in the ratio of 2^4, 2^3 2^2, 2^1, 2^0, under the five *tattvas* in the following form :

Basical	Sattva	Rajas	Tamas
Earth	2^0 (but halved)	1	2^4 (halved)
Water	2^1 (Halved)	4	2^3 (halved)
Fire	2^2 (Halved)	5	2^2 (halved)
Air	2^3 (Halved)	4	2^1 (halved)
Akasha	2^4 (Halved)	1	2^0 (halved)

For the sake of facility and adaptability 2^4 has been shown only by 15 instead of 16. The proportion has been laid down to conform to the total of 9 and 15 horizontally and vertically,

Beyond this Matter is *Kham* (Void), which sustains it and in conjunction with TIME (KALA) brings about the manifestation of all that we see on the earth, in the universe, and that what we see not and may not be able to see with all our appliances, scientific probes or otherwise.

This Matter is indestructible; it cannot be extinguished out of existence; it will continue to exist but will change and undergo change after change in one form or another. It will always be Matter, and nothing but Matter, whatever shape it may take under the force of Space and Time, the Inevitables acting on it.

KALOHAM !

The End.

APPENDIX A

अथर्ववेदसंहिता।

काण्डं १९ सूक्तं, ५३।

कालो अश्वो वहति सप्तरश्मिः सहस्राक्षो अजरो भूरि रेताः।
तमा रोहन्ति कवयो विपश्चितस्तस्य चक्रा भुवनानि विश्वा ॥ १ ॥
सप्त चक्रान् वहति काल एष सप्तास्य नाभीरमृतं न्वक्षः।
स इमा विश्वा भुवनान्यञ्जत् कालः स ईयते प्रथमो नु देवः ॥ २ ॥
पूर्णः कुम्भोऽधि काल आहितस्तं वै पश्यामो बहुथा नु सन्तः।
स इमा विश्वा भुवनानि प्रत्यङ कालं तमाहुः परमे व्योमन् ॥ ३ ॥
स एव सं भुवनान्याभरत् स एव सं भुवनानि पर्यैत्।
पिता सन्नभवत् पुत्र एषां तस्माद् वै नान्यत् परमस्ति तेजः ॥ ४ ॥
कालोऽमूं दिवमजनयत् काल इमाः पृथिवीरुत।
कालो ह भूतं भव्यं चेषितं ह वि तिष्ठते ॥ ५ ॥
कालो भूतिमसृजत काले तपति सूर्यः।
काले ह विश्वा भूतानि काले चक्षुर्विपश्यति ॥ ६ ॥
काले मनः काले प्राणः काले नाम समाहितम्।
कालेन सर्वा नन्दन्त्यागतेन प्रजा इमाः ॥ ७ ॥
काले तपः काले ज्येष्ठं काले ब्रह्म समाहितम्।
कालो ह सर्वस्येश्वरो यः पितासीत् प्रजापतेः ॥ ८ ॥
तेनेषितं तेन जातं तदु तस्मिन् प्रतिष्ठितम्।
कालो ह ब्रह्म भूत्वा बिभर्ति परमेष्ठिनम् ॥ ९ ॥
कालः प्रजा असृजत कालो अग्रे प्रजापतिम्।
स्वयम्भूः कश्यपः कालात् तपः कालादजायत ॥ १० ॥

काण्ड, १९. सूक्तं ५४।

कालादापः समभवन् कालाद् ब्रह्म तपो दिशः।

कालेनोदेति सूर्यः काले निविशते पुनः ॥ १ ॥
कालेन वातः पवते कालेन पृथिवी मही ।
द्यौर्मही काल आहिता ॥ २ ॥
कालो ह भूतं भव्यं च पुत्रो अजनयत् पुरा ।
कालादृचः समभवन् यजुः कालादजायत ॥ ३ ॥
कालो यज्ञं समैरयद्देवेभ्यो भागमक्षितम् ।
काले गन्धर्वाप्सरसः काले लोकाः प्रतिष्ठिताः ॥ ४ ॥
कालेऽयमङ्गिरा देवोऽथर्वा चाधि तिष्ठतः ।
इमं च लोकं परमं च लोकं पुण्यांश्च लोकान् विधृतीश्च पुण्याः ॥ ५ ॥

The above two Sukhtas from the Atharva-Veda establish and declare KALA as the Super-Author, Creator, and the Cause of Everything on this Earth, in the Heavens, (in fact the Earth and Heavens themselves), the gods, the elements, the Sun and other worlds. He is the father of Prajapati, who is the creator of the Lokas (regions), and it is He Who makes the wind to blow, the waters to flow, Who is the father as also the son, It is because of Him that the Earth is earth; there is no greater Light than He himself. It is from Him that the Self-born Kashypa was botn.

Even when one goes through these *mantras* (verses), one does not feel *that* Non-Physicality

brought out as has been explained in the main body of this book Why the Ancient propounders of religious philosophy did not unhesitatingly declare KALA as the Supreme Lord, the GOD of All and Everything, is due to the Physical Conception, which predominated and influenced the thinking of these Thinkers. The Non-Physical, the Non-Material, Eternal Eternity is the real GCD, and the only and Sole REFUGE of all.

KALOHAM !!!

APPENDIX B

THE ROTUNDITY FINITE

In Section Two of the book mention has been made of the Brahmandas (the egg-shaped universes), and *Kham* (Space) has also been described as an *Anda* (or the Egg-shaped Finite-Infinity). The finiteness of Space is in fact because of KALA who is Infinite, Endless, and infinitely-Infinite. In that Infinity the infinity of Space is enveloped, hence finite. Its finiteness is beyond human conception and calculation.

As for Matter, it is also mathematically infinite, but finite, and this finiteness is due to its Rotundity. I call it Rotundity Finite. In the main body of the book, the radius of this finite Matter has been computed to be $2^{32} \times 10^{48}$ miles or $2^{96} \times 10^{32}$ kilometres, which determines the volumes of this MATTER roughly as $4 \times 2^{288} \times 10^{96}$ cubic kilometres of varying density. The weight of the earth is stated by the scientist to be 5,876 million million million tons or about 5·6 grammes per cubic centimeter. In the scientist's universe of 35 billion light

years radius the weight of one CCM of Matter is said to be something like ·0000000000000000000000-000000001 grammes. The weight of the Matter in the Basical-Spheroids is evidently a quantity much lighter than that of the scientist's universe, and has been calculated roughly to be something like ·0000000000000000000000000000000000000000-000000000000000001 (or 1×10^{56}) grammes per cubic centimeter. This has been determined on the basis of the Matter in the Earth as (roughly) 5·6 grammes per CCM, the density of the other spheroids varying in the geometrical ratio of their radii, and becoming lighter and lighter with magnitude and distance from the earth-basical.

Looking at the smallness of the earth it sometimes suggests that only four Basicals should have been taken into account, and the Earth should have been omitted altogether out of the elemental categorisation; firstly, because the MAN does not live within it, but outside on the surface of the earth. (If a family does not occupy and live within the apartments of a given building or house, but encamps outside in the compound, in the surrounding lawns and fields attached to the house or building, how can that family be said

to belong to or have full knowledge of that house or building ?. Secondly, the Earth is a very small spheroid within the Water Basical, and as such it could well be treated as a part and parcel of that Water. That would have been the most appropriate denomination. But now that the Earth's crust has provided space for bivouacing for this MAN for aeons, and without ever questioning the same, he has silently and submissively accepted the position, it is but meet that the same status and category be maintained and Man declared as earthy, as a product of the earth, and subject to the changes that have more of the earth in them. The concentric spheroids protect this earthly centre with their cohesive adhesion, and the Earth is thus preserved as a *sthula-anda* (a dense-egg) in this vast spheroidal Matter.

That the Earth must be different from other spherse, that its matter must be different from the contents of those spheroids or Regions does not call for any discussion or argument. The characteristics of a Region determine the nature of the contents thereof. A simple example is provided by the contents of the planets within those regions. The astronauts brought back

Moon-soil in their vacuum containers, hermetically sealed. The Houston scientists think that the soil so carried maintains the characteristics of the Moon unpolluted by the earthiness of the Earth whose satellite it is. They may be right. But I do not subscribe to that view, because at the Moon's surface the soil was in its natural Moon-form; as soon as it was scooped out and filled in the vacuum containers and sealed, and then transported through the Water-region (in which the Moon itself also lies), it could not but be affected by the earthy-belt atmosphere, as the Space-ship slid down through the Physical Space, where-in it was safely lodged. Whatever the scientist may have to say, the passage of Time cannot have left it unaffected. With all that he must have found that this soil is something different from that of the Physical Earth, though the scietist's elements may have been found therein in varying degrees and proportions ; and as soon as that soil was exposed to the atmosphere, temperature, the wind and weather of the Earth, it must have lost the original characteristics in a large measure and to a great extent, with all the earthly precautions taken to preserve its originalness. That original-

ness cannot be expected to last beyond a certain range on the Moon and its belt of influence. Vacuum is relative. De-airing on the Earth is called vacuum-ing But when there is no atmosphere of the earth-type on the Moon, when that air has assumed a different shape thereon, the analogy stops short there and then, and something else has to be looked for, sought and established. So will be the case with other bodies in the Water and other Regions of Matter which can be verified only when MAN has succeeded in probing them just as he has probed the Moon.

The Moon falls within the Water region near the Earth and is thus within the Earthy Belt of influence. No. other planet or big body is ordinarily found within this range The planet Venus is said to be less than 16,000,000 miles away from the earth. It may be on the borderline, but all the same it is within the Water region It is a brilliant planet ; its brilliance is due to its location in the upper Layer of the Water-Region near the Region of Fire. In the Fire Region lie all the other planets, including the farthest Pluto. There are many stars, big and small, also in this region. May be that some of the

farthest may abound in the Region of Air above it. The meteorites are generally from the region of Water. No meteorites hail on earth from the Region of Fire. And those that fall on the earth are from the Water region coming from a very short distance of less than 100 or 200 miles above the earth. There are multitudes of small bodies whirling in space, each circling in its own orbit, and not infrequently some of them strike the earth as fire-balls, meteors or shooting stars. Most of the meteorites have been known as consisting of iron and nickel; some are stony and contain no metal. (These characterisations are from the earthly scientist's point of view and may be somewhat similar to those of the Earth because of them nearness to the Earth itself.) The majority of these shooting stars and meteors disappear in the atmosphere or higher above in the Water region as cosmic dust. If the scientist were able to get a sample of a meteor at its place of origin before it fell as a meteorite on the earth he would certainly find that in the two pieces there is adifference, because the meteorite on the earth partakes of the characteristics of the earth or earthy belt which the original does not seem to possess. The

nature of the soil is a help in determining from the physical earth standard what other characteristics there are in those bodies.

When we cast our look around, what meets our unsuspecting eyes is the all-round rotundity-rotundity in the vaulted sky, in the horizion, in the stars, in the planets, in the asteroids, in the seas and oceans, in the movements of the stellar bodies, in the earthly occurrences, and so on. Why ? What does it indicate ? A fact that is clear and evident needs no explanations. However big the object, however mathematically infinite its dimensions, it is finite, it is defined, it is limited and cicumscribed. Every circle, every sphere, every ellipse, every ellipsoid despite its immensity is shelled and thus a not-infinitely infinite quantity ; it is bounded ; and beyond its boundaries on all sides there is something else which encircles it, surrounds it, covers it and defines its contour. When the Brahmans of India spoke of Brahmanda, they meant to convey the same idea, the same impression that the physical is like an egg, a spheroid, and that with all its extensiveness, it is limited by a definitenees expressed by its very form and shape. That

roundness, that rotundity is dicernible in the contents of the Brahmanda. That circularness, that spheroidness is found in every object of the Physical Matter, in its external shape in its internal working, in its expression, in its behaviour, in its very existence, which can never be changed or altered The sun, the Moon, the Venus, the Jupiter, the Saturn and all other planets, the stars and other shinning orbs, the galaxies, the Milky Ways, all tell the same tale. The movements, the motions, the actions, the dispositions of all confirm the same story.

Apart from this there is a tendency in the very happenings to revolve and rotate Revolution and Rotation mean repetition of the process once started. Look at the recurrence of the morning and the evening, of the day and the night, of the sunrise and sunset, of the moonrise and the moonset, of the movement of the planets through the constellations of the Zodiac and the repetition of the same at stated intervals and times, of the sunlight and the darkness, of the eclipses of the sun and the moon ; of the recurrence of the seasons in their progressional march, of the weeks, the fortnights, the months and the

years, the ages and the aeons, of the very hours, minutes and seconds thereof, of sleeping and waking, of the destructions and reconstructions, of the voyages by ships on the high seas from and back to the same point on the earth after the full year's sailing, of the daily routine of work of going out in the morning and returning home by night-fall, of the continuous flow of rivers, streams and rills caused by the rotational supply feed by snow and rain, of the tree and its rotened fruit, in short of whatever you see and do without end, without intermission. It is all in a circle, never stopping, but bounded, limited and definited. Repetition in itself connotes no expansion towards endlessness beyond the plane of whirling-motion, and that is its physical characteristic. That characteristic is governed, by the physical Time, which in itself is not the same, but different for every moment, every momental moment. Rotation is only indicative of the process of repetition in a still more limited form, but not the repetiton of the same ingredential-formations and expressions as existed in a preceding or any former occurrence. It is but understandable It is not the same time, and the 'timeal' difference is the real difference, emblematic of the fact that with all the similitudes

of the anticipated development and occurrence, sameness does not appear to be the same, to be exact, to be a photostat copy, because change there is continuous, which in itself speaks for apparent similarities, but in fact relates a different story.

A motion once made by the hand at a given time is made and is never recallable, returnable ; a word once spoken is spoken and never comes back ; a thought once thought is thought and rethinking brings forth a new rethought thought, a thought once thought but in new trappings, in new guises, in new shades, leading unto quite a new plane, a new stage. This is unending in a rotating change. It only describes its circumscription, its limitedness and physical character of revolving at incredible speeds evolving a new change, a new changeful shape, a new character. That newness may be partially-partial, atomically atomised or substantially transformed. It is a process of change after change, destruction and creation, repeating endlessly but in the same repetitive or rotational circle. It may be called development, and every changed new stage is the new developed stage, which Man usefully employs for a given purpose, according to the needs

and requirements of the occasion, as within his domain he is independent to act, to think further, to utilise or reject within the possible range; for beyond the range of possibility no human projecting will avail, because of the inherent limitation andlimitedness. Independence is relative, inasmuch as under the over-all sway of the Ruler, the executor is free to act, to behave, and attempt further acquisitions and achievements, each in his own way, because difference, variety, variegation are the *sine quo non* of change, constant change. And when that change is perfected another change follows, and yet another takes place. Even MAN's Living-Change called life has an ending-change known as physical cessation or death Death is Life-lessness on the physical earthiness. May be this change may not come about, provided the Great Law does not deem it inconsistent with the plan of Change after change. It is an enigmatic as the life of the Living Being, of Man himself, who has been endowed with qualities, qualifications, attributes, capability, capacity and consciousness thereof.

The Rotundity of Matter is a clear testimony of the fact that it is finite, however extensive,

expansive and enveloping it be ; it is therefore called finitely-infinite. A figure that becomes physically incalculable, even if the computer may handle it with gadgetic ease, is called mathematical infinity. There is nothing inconsistent, nothing controvertible in such an assumption. It is this finiteness that brings about a cessation of Living-Life though change is all the same changing and progressing toward a newer change. That finiteness is present in all rotundity, in all Matter that in course of time may change out of the present shape and form. All these suns and moons, planets and stars, everything in them and on them, the physical-in-between will come to an end yielding place to something unexpected, something unbelievable. Man alone is endowed with Intellect and Intellectualism ; he alone dives into depths, propounds theories, makes experiments, and when Time favours him undertakes unthinkable and unimaginable undertakings. And when he perfects an Atom Bomb and drops it on Hiroshima and Nagasaki, causing immense destruction, he goes to the church to offer his prayers and thaksgiving that the God of his has crowned his efforts with success. But what

about the sufferer, who hears of the Thanksgiving Day ? Does he not curse this God or his God ? No ! On the other hand he also prays and prays for deliverance. Who is right, who is wrong, is all relative. Man as man is never peaceful. Thought of peace is the result of over-indulgence in No-peaceableness. The very fibre of Man, the very structure of Human Beingness, is basically so; and it is out of destruction that he constructs peacefulness for himself——the motive of self-preservation at the cost of "not me" acting at the lever pivoted on the fulcrum of change, changing change.

It leads us to the inevitable conclusion that the Physical Matter whether dense or fine, is Matter and everything within that Matter is Matter, and that Man's Intellect is nothing but Matter, and Matter with all its limitations and limitedness. New visions "open up" as one change brings about another change, which from the Physical standpoint may be either a development or a progress or a completion or a deformation. Since with development new processes are unfolded, these processes become the landing-stations

for further assays, trials and researches. These are earthy and apply to the earthy stretch-of the-physical-matter. Is it possible to rise above into the finer stretches, without fear or danger to life? The composition of the regions does not vouch for safety. So physical assaying need not be exercised beyond a certain Line of demarcation. What that Line be, is a matter of common sense and common understanding. The first physical stage has to be determined. For that the Moon would have to be the Landing Station Number One. But it is a problematic station. The scientists were doubtful a decade back whether Man could be landed on the Moon, and hopefully laid down at the end of their lucubrations that before the close of the present century there were no signs of success, or that it was too optimistic to think of such a feat succeeding even then. But who knew that the NASA scientists would outdo the intrepid Moscow scientists and put the living man on the moon, make him walk, collect samples of soil, deposit radio transmitters, and do all sorts of things including the watching of the rise of the Earth from the Moon horizon as a glittering orb, and talk to the earth. Personally I wish that the

Houston Scientists should make another attempt with the Apollo-series, and stabilize the traffic between the earth and the moon. But the same apprehension dogs me in my thinking about it and confirms my suspicion that the earthly oxygen may require to be "d-elementalised" or "depurated" to make it a suitable conveyor of Man to higher altitudes. Again this fact shall have to be kept in mind that it is because of the proximity of the Moon that the landing on the Moon has been successfully made, but beyond the Moon there is no nearer planet, no satellite, no shining stable body which could be depended upon for further trials and assayings, searches and researches. That has to wait until the Moon-traffic is ensured, assured and stabilized. And even then Man as Man on the Earth has to see how to make the Moon a new habitation possible for stay-on and "colonisation". Will USSR'S Landing stations prove helpful ?

Now let us come down to the earth again. It is physically heavier than the Water-Region content, and will therefore gravitate toward its origin. Even things on Matter belonging to other regions will gravitate toward this very centre,

because the Regions are concentric spheroids. Man does not know whether there is any counterpart of his on any other planet or orb. The Moon has denied the existence of any such possibility. What the craters of the Moon have to say about Man's habitating on the Moon appears to be no different a story. If the Moon becomes a possible landing-station, Man shall have to produce Earth-conditions there. One thing, however, is certain that he will have a greater longevity on the Moon. The longevity will de-earth his body to a desirable extent. De-earthing does not mean that the body will lose any limb. Reduction of weight in the body does not imply that the quantity of blood, etc will be reduced. The body, when adjusted, will acquire elasticity of movement and will think more clearly. Stagnation (or *Jadyam*) will be reduced. The absence of earth atmosphere denotes that the Moon has more of the Water Region and its characteristics than of the Earth region The scientist may say that the earthy-fire will not burn for want of earthy-air. But fire of some other sort there must be which can burn in its own de-air environment. Let alone electric light and heat. They will function for a

time, but for continuity will require readjustment. Scientific explanation in terms of physical and chemical formulae are not needed here. The Earth's influence cannot but allow earthy conditions to function for a time on the Moon, but the influence will be comparatively much less than that of the water.

It thus follows that Man as Man of the Earth cannot live long on the Moon with all the physical gadgets and devices unless there is something else to keep him living and alive there. The man shall have to de-earth himself physically. He shall have to deny himself the earthy denseness by and by and habituate himself to a lighter living so that he may on arrival on the moon find it easier to adapt himself to the conditions and environments there. Apart from de-densing his dietary in several respects he shall have to learn to breathe less and that too with a refined breath. It has to be remembered that Man is *sthula*, made for the *sthula* (physically densest) part of the Matter, and in order that he may survive in less dense conditions his densiness shall have to be refined. This may sound strange but this is a fact. If this

Man uses the oxygen apparatus under the surface of the water on the earth (or in coal mine) and eats earth-food there and survives, it is because that food is used in the earthy region down in the bowels of the earth. On the other hand, if he goes up a mountain of and on the earth, (standing on the earth in the earthy belt of the Water region), it has been experienced that the higher up from the surface the lighter the ex-peditionist tries to remain (without de-vitamin-ising himself) the better success he is in [illegible]bing the mountain. A lighter stomach [illegible] the climbing up a mound better than a he[illegible] one. And when he returns, the experience gained assures him of an easier climb down also. It has to be tried, so that the fly-up may prove a decided success in the end. The scientists of the Apollo-series are not ordinary scientists. I call them *Karma-Yogis* (Yogis of Action) who for-get themselves in their Action to perfect their theory and practical application in doing which they have missed their normal feed and sleep. It is now for them to see whether what is needed is proper and is in keeping with the needs of the physical-space journey and a short sojourn

on reaching the destination. That is what the physical earthiness suggests. They know that on the Moon the astronaut or for the matter of that any man who is transported there is under the pressure of about 158 lacs of miles of water (in addition to other regions above) and that up from the Earth he is only two and a quarter lac miles or so. His body will naturally be lighter at that height. His adaptation shall accordingly have to be made finer by refined dietary proportionately. He is beyond the thrust and the pull of the earth, the dense earth and its dense matter which sustain his dense body. In the lighter conditions, lighter dieting, lighter and deeper breathing will be absolutely necessary. If he does not refine himself, he will not survive there—in no case whatever.

This gives rise to the remodelling of the life on the earth to suit the above-the-earth conditions. The revival of yoga-exercises is the first step. The exercises make the body, the dense earthy body, lighter of limb and lither in movement. They help him in refining the breath which in course of time becomes adaptable to

unearthly conditions and environments and surroundings. The Houston scientist knows this all : but unless he gives up the idea, the notion, that he will be able to plant Man and make him inhabit in his present denseness on the Moon he is bound to err. Scientifically he has succeeded in achieving what was thought to be an impossibility. But the scientific outlook has to be modulated by what I have stated about the existence of Matter and the regions of Matter in varying denseness. (I use denseness and not density to avoid technical and scientific confusion). To treat every denesness-less nook and corner as space anywhere and everywhere is not the correct conception. It is not space of one quality. It is a physical space of varying qualifications and is not different from Matter (though he does not call it Matter) and varies from region to region. Treating this space in its correct perspective will be helpful in solving the fly-up problems, which the scientist has set for himself, and is bent upon solving whatever the cost, whatever the energy and whatever the time, If he succeeds in his first objective, he thinks he will make it easier to fly-up and unfold the wonders of what

he calls "the Great Nature". But he shall have to review the whole position and proceed further, now that the failure of Apollo-13 has afforded him an opportunity to go it over.

Whether Man has inhabited the earth for a million years, or more, the present day scientist's research has indicated that as Man is the highest of the species, the topmost product of the creation, is endowed with intellect, he must always have been making researches, experiments and studies. What the results he achieved in the past were can never be known, because change cannot allow a changeful thing to remain unchanged, to remain intact in the form it was developed once. Those have been destoryed, and no trace of them is found. When this destructional change is on a large scale and amounts to *samhara* (complete annihilation), the man on Earth repeats the process, begins from the beginning and at every stage thinks that he has perfected a thing which was unknown before. This is an arrogance of human weakness. It is said in the Hindu scriptures that Lord Kriahna had learnt sixtyfour sciences in 64 days, and that the war of

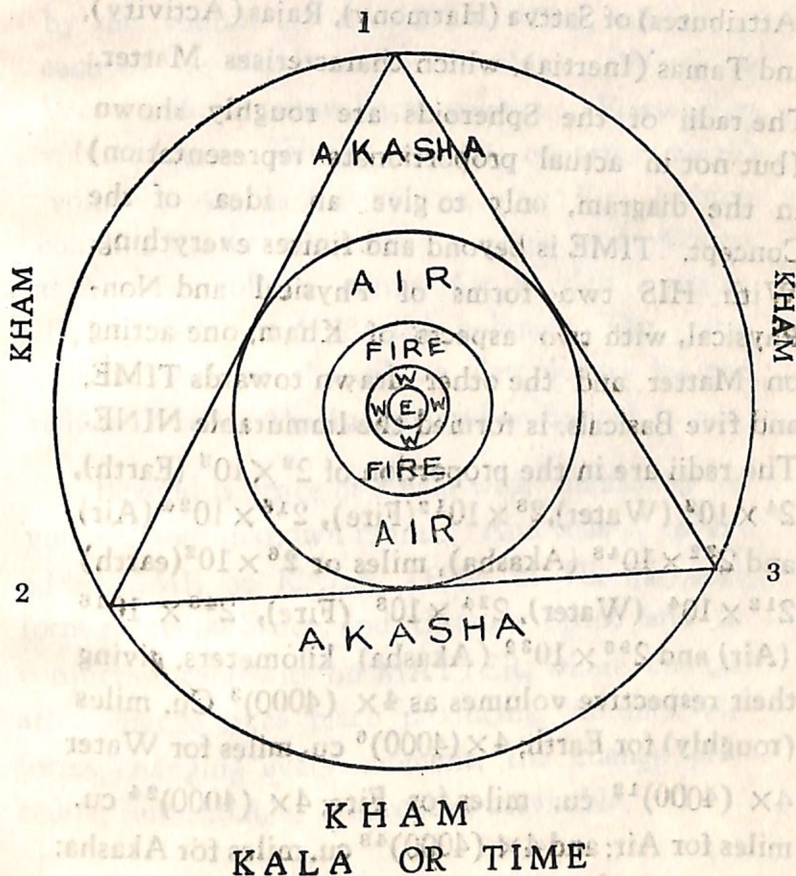
Mahabharata though fought with infantile weapons of the arrow and the sword (and not the sophisticated missiles, even though Ashvathama, and Arjuna, were masters thereof having learnt the art at the feet of their common Guru, Dronacharya, destroyed all those sciences and knowers thereof only five thousand years ago to give the world a clean slate to write on and make a start. That age never believed in the destruction of civil life, in mass massacre, in genocide, nor wanted the war to encroach on the civil domain in contrast to the beastly vanity and arrogance of destruction through the Atom and Hydrogen Bomb, through germ warfare and nuclear missiles The Man of today cannot have discovered "new things" had these not existed in one form or another. The law of Rotundity states that what has existed in one form or another before appears in a different form on the chakra (wheel) of rotation and revolution in the plane of change. It is, therefore, an established theorem of change that what is known today may some time disappear just as the day disappears in the darkness of the night, and reappears as a new day without similitude of the day gone by. This law of

Rotundity Finite has been in force, in existence, from time immemorial and will continue to act as a law of Finite-Infinity today and for ever. But to say that it is the repetition of the same characteristics, same similarities, same attributive qualifications is tantamount to reading too much in the conception of occurrence. Every change is a new change and a changed change, always, the only difference being the apparently durational extension, as discerned by the naked eye of the thinking, calculating and perceiving Man, within his domain as Master of his demesne, however limited and circumscribed that be.

NOTE: This Appendix should have formed the concluding chapter of the main text, but as it is a later exposition and was not composed in 1966 when the original was drafted, it has been included in the book in view of the general interest it is bound to have for the reader. So is Appendix A a latter addition.

APPENDIX C

Concept of the Triad of Time, Space & Matter



1. Sattva 2, Rajas 3. Tamas

The above diagram gives an idea of the Five Basicals or Spheroids enveloping one another, The triangle is the triangle of the Three Gunas (Attributes) of Sattva (Harmony), Rajas (Activity), and Tamas (Inertia), which characterises Matter. The radii of the Spheroids are roughly shown (but not in actual proportionate representation) in the diagram, only to give an idea of the Concept. TIME is beyond and finites everything. With HIS two forms of Physical and Non-Physical, with two aspects of Kham, one acting on Matter and the other drawn towards TIME, and five Basicals, is formed the Immutable NINE. The radii are in the proportion of $2^2 \times 10^3$ (Earth), $2^4 \times 10^6$ (Water), $2^8 \times 10^{12}$ (Fire), $2^{16} \times 10^{24}$ (Air) and $2^{32} \times 10^{48}$ (Akasha), miles or $2^6 \times 10^2$ (earth) $2^{12} \times 10^4$ (Water), $2^{24} \times 10^8$ (Fire), $2^{48} \times 10^{16}$ (Air) and $2^{96} \times 10^{32}$ (Akasha) kilometers, giving their respective volumes as $4 \times (4000)^3$ Cu. miles (roughly) for Earth; $4 \times (4000)^6$ cu. miles for Water $4 \times (4000)^{12}$ cu. miles for Fire; $4 \times (4000)^{24}$ cu. miles for Air; and $4 \times (4000)^{48}$ cu. miles for Akasha; or $4 \times (6400)^3$ cu. kms. for earth; $4 \times (6400)^6$ cu. kms.

for Water; $4 \times (6400)^{12}$ cu. kms. for Fire; $4 \times (6400)^{24}$ cu. kms. for Air; and $4 \times (6400)^{48}$ cu. kms. for Akasha Since the spheroids are concentric, the whole volume will be expressed by the volume of AKASHA. The volumes of each will be Earth as earth volume; Water as Water volume minus Earth volume; Fire as Fire volume minus Water (which contains earth) volume; Air as Air volume minus Fire (which contains Water and earth) volume; and Akasha as Akasha volume minus Air (which contains Fire, Water and Earth) volume. The total volume will be the volume determined by the radius of the Akasha spheroid or Basical.

Beyond is Space or Kham with immensity of volume, and unknown radius. And that is covered by TIME or KALA. Time in His physical form reacts on Space, and through Space and in conjuction therewith on MATTER, where change after change takes place producing innumerable forms, changing every moment, the change preceding unrecallable, irrevocable, inevitable.

INDEX

CORRIGENDUM

Page	Line	For	Read
6	17	Renegde	Renegade
23	14	Certaninly	Certainly
36	19	Ramamurthi	Krishnamurthi
43	9	After Space	put semi-colon
43	15	Anada	Anda
45	18 (EN)	...01	. 001
46	12	Matter, Enen	Matter. Even
52	16	Basical	Basicals
55	12	tion	ion
60	5	al ne	alone
62	23	TIME of	of TIME
63	4	axel	axle
65	1	FATH	FAITH
66	15	incranations	incarnations
67	5	Superman	Supermen
68	9	Budhism	Buddhism
68	11	powerfull	powerful
70	18	acion	action
74	9	before Sattva	comma
75	8	after distance	full stop
75	15	after earth	dash
76	4	n.	n,

